

Bible. N. T. Gospels.
English Harmonies. 1905.

His Last Week

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This Last Week

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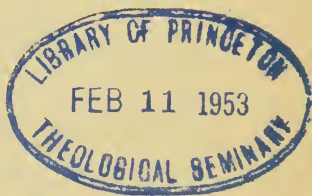
His Last Week

THE STORY OF THE PASSION AND
RESURRECTION OF JESUS

✓ IN THE WORDS OF THE FOUR GOSPELS

Bible, N.T. Gospels, English
Harmories, 1905.

PREPARED BY
WILLIAM E. BARTON, THEODORE G. SOARES
SYDNEY STRONG



HOPE PUBLISHING COMPANY

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PREFACE.

ONE HUNDREDTH THOUSAND.

The evangelists have devoted one-third of the Gospel record to our Lord's Passion and Resurrection. A comparison of the four narratives clearly indicates the order of events upon the several days of the Holy Week. The devotional reading of the story is a most natural and helpful observance of the Easter season. As an aid to such observance this booklet has been prepared. It is the story, day by day, of the last week in our Lord's earthly life in the words of the four evangelists, containing all that they record, but without repetition. Messrs. Thomas Nelson and Sons have generously co-operated in permitting the use of the best translation.

Originally planned for the churches of all denominations in a single community, the booklet has proved a blessing to many thousands of Christians. May this new edition help in the fulfillment of the great purpose which the Gospel epilogue expresses.

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HIS LAST WEEK

GOING UP TO JERUSALEM.

And it came to pass when the days were well nigh come that Jesus should be received up, he stedfastly set his face to go to Jerusalem. And he departed from Galilee, and passed through the borders of Samaria and Galilee, and came into the borders of Judæa beyond the Jordan. And great multitudes followed him, and he healed them there.

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto them, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

And he entered and passed through Jericho and went on before, going up to Jerusalem.

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They squght therefore for Jesus, and spake one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

THE FEAST AT BETHANY.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filed with the odor of the ointment.

But Judas Iscariot, one of his disciples, that should betray him, saith, "Why was not this ointment sold for three hundred shillings, and given to the poor?"

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

PALM SUNDAY—THE DAY OF TRIUMPH.

THE TRIUMPHAL ENTRY.

On the morrow when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, 'Why do ye this?' say ye, 'The Lord hath need of him; and straightway he will send him back hither.'"

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet, saying,

"Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

And they went away, and found a colt tied at the door without in the open street: and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried, "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord;

Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The multitude, therefore, that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign.

And some of the Pharisees from the multitude said unto him, "Teacher, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?"

And the multitude said, "This is the prophet, Jesus, from Nazareth of Galilee."

The Pharisees therefore said among themselves, "Behold, how ye prevail nothing; lo, the world is gone after him."

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

MONDAY—THE DAY OF AUTHORITY.

THE CURSING OF THE FIG TREE.

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, "No man eat fruit from thee henceforward for ever."

And his disciples heard it.

THE CLEANSING OF THE TEMPLE.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves: and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? 'but ye have made it a den of robbers.'"

And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David": they were moved with indignation, and said unto him, "Hearest thou what these are saying?"

And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

And the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And he left them, and went forth out of the city to Bethany, and lodged there.

TUESDAY—THE DAY OF CONTROVERSY.

THE LESSON FROM THE WITHERED FIG TREE.

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, "Rabbi, behold the fig tree which thou cursedst is withered away."

And Jesus answering saith unto them, "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses."

THE CHALLENGE OF CHRIST'S AUTHORITY.

And they came again to Jerusalem. And all the people came early in the morning to him in the temple to hear him. And as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And Jesus answered, and said unto them, "I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say unto us, 'Why did ye not believe him?' But if we shall say, 'From men';

all the people will stone us: for they are persuaded that John was a prophet."

And they answered Jesus, and said, "We know not."

And Jesus said unto them, "Neither tell I you by what authority I do these things."

THE TWO SONS.

"But what think ye? A man had two sons; and he came to the first, and said, 'Son, go work to-day in the vineyard.' And he answered and said, 'I will not': but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir': and went not. Which of the two did the will of his father?"

They say, "The first."

Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward that ye might believe him."

THE WICKED HUSBANDMEN.

"Hear another parable: There was a man who was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them in like manner. But afterward he sent unto them his son, saying, 'They will reverence my son.' But

the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and take his inheritance.' And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmèn?"

They say unto him, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures,

'The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvellous in our eyes'?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

THE MARRIAGE OF THE KING'S SON.

And Jesus answered and spake again in parables unto them, saying, "The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, 'Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are

ready; come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding-garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot and cast him out into the outer darkness'; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."

TRIBUTE TO CAESAR.

Then went the Pharisees, and took counsel how they might ensnare him in his talk so as to deliver him up to the rule and to the authority of the governor. And they send to him their disciples, with the Herodians, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their craftiness, and said, "Why make ye trial of me, ye hypocrites? Show me the tribute money."

And they brought unto him a denarius. And he saith unto them, "Whose is this image and superscription?"

They say unto him, "Cæsar's."

Then he saith unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

And when they heard it, they marvelled, and left him, and went away.

THE QUESTION OF THE RESURRECTION.

And there came to him certain of the Sadducees, they that say that there is no resurrection; and they asked him, saying, "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife."

And Jesus said unto them, "The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

And when the multitudes heard it, they were astonished at his teaching.

THE GREATEST COMMANDMENT.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Of a truth, Teacher, thou hast well said that he is one: and there is none other but he: and to love him with all the heart, and with all the understanding and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

THE UNANSWERABLE QUESTION OF JESUS.

Now while the Pharisees were gathered together Jesus asked them a question, saying, "What think ye of the Christ? whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David in the Spirit call him Lord, saying,

'The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?'

If David then calleth him Lord, how is he his son?"

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

And the common people heard him gladly.

DISCOURSE OF JESUS AGAINST THE SCRIBES AND
PHARISEES.

Then spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, 'Rabbi.' But be not ye called 'Rabbi,' for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, that say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind: for which is greater, the gold, or

the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers.

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

“O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, ‘Blessed is he that cometh in the name of the Lord.’”

THE WIDOW'S TWO MITES.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, “Verily, I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.”

THE GENTILES SEEK JESUS.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to

Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again."

The multitude, therefore, that stood by, and heard it, said that it had thundered: others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, "We have heard out of the law that the Christ abideth forever: and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?"

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light that darkness overtake you not: and he that walketh in the

darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

These things spake Jesus, and he departed and hid himself from them.

THE JEWS REJECT JESUS.

But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

"Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?"

For this cause they could not believe, for that Isaiah said again,

"He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them."

These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God.

And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same

shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."

DISCOURSE CONCERNING THE FUTURE.

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

But he answered and said unto them, "See ye not all these things?. Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?"

And Jesus began to say unto them, "Take heed that no man lead you astray. Many shall come in my name, saying, 'I am he,' and shall lead many astray. And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of the travail.

"But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, be not

anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends: and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.

“And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved.

“But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak. For these are days of vengeance, that all things which are written may be fulfilled.

“But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, ‘Lo, here is the Christ,’ or, ‘Here,’ believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. But take ye heed: behold, I have told you all things beforehand. If, therefore, they shall say unto you, ‘Behold, he is in the wilderness,’ go

not forth: 'Behold, he is in the inner chambers,' believe it not. For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

"But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

"And as were the days of Noah, so shall be the com-

ing of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh.

“But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

“Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

“Who then is the faithful and wise servant, whom the lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, ‘My lord tarrieth’; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.”

THE PARABLE OF THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, 'Behold, the bridegroom! Come ye forth to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are going out.' But the wise answered, saying, 'Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.'

"And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'

"Watch therefore, for ye know not the day nor the hour.

THE PARABLE OF THE TALENTS.

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received

the one went away and digged in the earth, and hid his lord's money.

"Now after a long time the lord of these servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.' His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that received the two talents came and said, 'Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.'

"His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.'

"But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.'

THE JUDGMENT SCENE.

“But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepnerd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.’

“Then shall the righteous answer him, saying, ‘Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?’ And the King shall answer and say unto them, ‘Verily I say unto you, Inasmuch as ye did it unto one of these my children, even these least, ye did it unto me.’

“Then shall he say also unto them on the left hand, ‘Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.’ Then shall they also answer, saying, ‘Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’ Then shall he answer them, saying, ‘Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.’ And these shall go away

into eternal punishment: but the righteous into eternal life."

THE CONSPIRACY AGAINST JESUS.

And it came to pass, when Jesus had finished all these words, he said unto his disciples, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified."

Then were gathered together the chief priests, the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, "Not during the feast, lest a tumult arise among the people."

And Satan entered into Judas, who was called Iscariot, being of the number of the twelve. And he went away and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them in the absence of the multitude.

WEDNESDAY—THE DAY OF RETIREMENT.

[There is no record of the events of this day. Jesus spent it in retirement, almost certainly in the home of his friends at Bethany.]

THURSDAY—THE DAY OF FELLOWSHIP.

PREPARATION FOR THE PASSOVER.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?"

And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wheresoever he shall enter in, say to the master of the house, 'The Teacher saith, My time is at hand. Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

STRIFE AMONG THE DISCIPLES.

And when it was evening he cometh with the twelve. And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger: and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye

may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

JESUS WASHING THE DISCIPLES' FEET.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me Teacher, and Lord: and ye say well; for so I am. If I then, the

Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

THE BETRAYER POINTED OUT.

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

The disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and began to say unto him every one, "Is it I, Lord?"

And he answered and said, "He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born."

And Judas, who betrayed him, answered and said, "Is it I, Rabbi?"

He saith unto him, "Thou hast said."

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast, saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him.

Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast," or that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him."

THE LORD'S SUPPER.

And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the Kingdom of God."

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body; which is given for you; this do in remembrance of me."

And he took a cup, in like manner after supper, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the new covenant, which is poured out for you, for many, unto remission of sins. Take this and divide it among yourselves; for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come."

THE FAREWELL CONVERSATION.

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, 'Whither I go, ye cannot come,' so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

And Jesus saith unto them, "All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee."

But Peter said unto him, "Although all shall be offended, yet will not I."

And Jesus saith unto him, "Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I make supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, establish thy brethren."

But he spake vehemently, "If I must die with thee, I will not deny thee." And in like manner also said they all.

And he said unto them, "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?"

And they said, "Nothing."

And he said unto them, "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. For

I say unto you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors': for that which concerneth me hath fulfillment."

And they said, "Lord, behold, here are two swords."

And he said unto them, "It is enough."

"Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, 'Show us the Father'? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my

name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you.

"Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) saith unto him, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

"And now I have told you before it come to pass.

that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do."

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made

known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hate you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, 'They hated me without a cause.' But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not

unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, 'Whither goest thou?' But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another, "What is this that he saith unto us, 'A little while, and ye behold me not; and again a little while, and ye shall see me': and 'Because I go to the Father'?"

They said therefore, "What is this that he saith, 'A little while'? We know not what he saith."

Jesus perceived that they were desirous to ask him, and he said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little while, and ye behold me not, and again a little while, and ye shall see me'? Verily, verily, I say unto you, that ye shall weep and

lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

“These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father.”

His disciples say, “Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.”

Jesus answered them, “Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world.”

THE INTERCESSORY PRAYER.

These things spake Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not

that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

And when they had sung a hymn, they went out into the mount of Olives.

FRIDAY—THE DAY OF SUFFERING.

THE AGONY IN GETHSEMANE.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray."

And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, "My soul is exceeding sorrowful, even unto death: abide ye here, and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And there appeared unto him an angel from heaven, strengthening him.

And being in an agony, he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto Peter, "Simon, sleepest thou? Coudest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Again a second time he went away, and prayed, saying, "My Father, if this cannot pass away, except I drink it, thy will be done."

And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying the same words.

Then cometh he to the disciples, and saith unto them,

"Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

- "Arise, let us be going: behold, he is at hand that betrayeth me."

THE BETRAYAL AND ARREST.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely." And when he was come, straightway he came to him, and saith, "Rabbi," and kissed him.

But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

Jesus, therefore, knowing all the things that were coming upon him, went forth, and saith unto them, "Whom seek ye?"

They answered him, "Jesus of Nazareth."

Jesus saith unto them, "I am he."

And Judas also, who betrayed him, was standing with them. When therefore he said unto them, "I am he," they went backward, and fell to the ground.

Again therefore he asked them, "Whom seek ye?"

And they said, "Jesus of Nazareth."

Jesus answered, "I told you that I am he; if therefore ye seek me, let these go their way": that the word might be fulfilled which he spake, "Of those whom thou hast given me I lost not one."

And when they that were about him saw what would follow, they said, "Lord, shall we smite with the sword?"

Simon Peter therefore having a sword drew it, and

struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

But Jesus answered and said, "Suffer ye them thus far." And he touched his ear, and healed him.

Then saith Jesus unto Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? The cup which the Father hath given me, shall I not drink it?"

And Jesus said unto the chief priests and captains of the temple, and elders, that were come against him, "Are ye come out as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

Then all the disciples left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him; but he left the linen cloth, and fled naked.

THE TRIAL BEFORE THE JEWISH AUTHORITIES.

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

(And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high

priest, went out and spake unto her that kept the door, and brought in Peter.

The maid therefore that kept the door saith unto Peter, "Art thou also one of this man's disciples?"

He saith, "I am not."

Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them standing and warming himself.)

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?"

But he held his peace, and answered nothing.

And the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God."

And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?"

And they all condemned him to be worthy of death.

Then did they spit in his face and buffet him. And they blindfolded him and smote him with the palms of their hands, saying, "Prophecy unto us, thou Christ: who is he that struck thee?"

THE DENIAL OF PETER.

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, "Thou also wast with the Nazarene, even Jesus."

But he denied, saying, "I neither know nor understand what thou sayest," and he went out into the porch; and the cock crew.

And after a little while they that stood by came and said to Peter, "Of a truth thou also art one of them; for thy speech maketh thee known."

Then began he to curse and to swear, "I know not the man." And straightway the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow twice thou shalt deny me thrice."

And he went out, and wept bitterly.

And straightway in the morning the chief priests

with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate, the governor.

THE REMORSE OF JUDAS.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? See thou to it."

And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me."

THE TRIAL BEFORE PILATE.

They led Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were

not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death": that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

And they began to accuse him, saying, "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king."

And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, "Hearest thou not how many things they witness against thee?" And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find no crime in him."

But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee, even unto this place."

But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

JESUS BEFORE HEROD.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

THE TRIAL BEFORE PILATE RESUMED.

And Pilate called together the chief priests and the rulers and the people, and said unto them, "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him."

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude

went up and began to ask him to do as he was wont to do unto them.

And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he perceived that for envy the chief priests had delivered him up.

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

But the governor answered and said unto them, "Which of the two will ye that I release unto you?"

And they said, "Barabbas."

Pilate saith unto them, "What then shall I do unto Jesus who is called Christ?"

They all say, "Let him be crucified."

And he said unto them a third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise and release him."

Then Pilate therefore took Jesus, and scourged him.

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band.

And they stripped him, and arrayed him in a purple garment. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying: "Hail, King of the Jews!" and they struck him with their hands. And they spat upon him, and took the reed and smote him upon the head.

And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!"

Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer.

Pilate therefore saith unto him, "Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar."

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.

And while he was sitting on the judgment-seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him."

Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, "Behold, your King."

They therefore cried out, "Away with him, away with him, crucify him!"

Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

So when Pilate saw that he prevailed nothing, but

rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it."

And all the people answered and said, "His blood be on us, and on our children."

And they were urgent with loud voices asking that he might be crucified. And their voices prevailed.

And Pilate, wishing to content the multitude, gave sentence that what they asked for should be done. And he released unto them Barabbas, him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

THE SORROWFUL WAY.

They took Jesus therefore: and he went out, bearing the cross for himself.

And as they came out, they laid hold upon one Simon of Cyrene, the father of Alexander and Rufus, who was passing by, coming from the country; him they compelled to go with them, and laid on him the cross, that he might bear it after Jesus.

And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And there were also two others, malefactors, led with him to be put to death.

THE CRUCIFIXION.

And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

There they crucified him, and the malefactors, one on the right hand and the other on the left.

And Jesus said, "Father, forgive them; for they know not what they do."

And Pilate wrote a title also, and put it on the cross. And there was written:

JESUS OF NAZARETH, THE KING OF THE JEWS.

This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews,' but that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written I have written."

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be": that the scripture might be fulfilled, which saith,

"They parted my garments among them,
And upon my vesture did they cast lots."

These things therefore the soldiers did; and they sat and watched him there.

And the people stood beholding.

And they that passed by railed on him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross."

In like manner also, the chief priests mocking him, with the scribes and elders, said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God."

And one of the malefactors that were hanged railed on him, saying, "Art not thou the Christ? Save thyself and us."

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said, "Jesus, remember me when thou comest in thy kingdom."

2 - And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!"

3 - Then saith he to the disciple, "Behold thy mother!"

And from that hour the disciple took her unto his own home.

4 - And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?"

And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

After this, Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst." 5.

There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished." 6.

And Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit," and having said this, he gave up the ghost. 7.

And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came, and brake the legs of the

first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They shall look on him whom they pierced."

THE BURIAL.

And after these things, when even was come, there came a rich man from Arimathæa, named Joseph, a councillor of honorable estate, a disciple of Jesus, but secretly for fear of the Jews; and he boldly went in unto Pilate and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

Now in the place where he was crucified there was a garden: and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus; and rolled a stone against the door of the tomb.

And Mary Magdalene and Mary the mother of Jesus beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

SATURDAY—THE DAY OF SILENCE AND SORROW.

THE WATCH AT THE TOMB.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I rise again.' Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead,' and the last error will be worse than the first."

Pilate said unto them, "Ye have a guard: go, make it as sure as ye can."

So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

SUNDAY—THE DAY OF RESURRECTION.

THE EARTHQUAKE.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

THE EMPTY TOMB.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

Simon Peter therefore also cometh, following him, and entered into the tomb: and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

THE APPEARANCE TO MARY.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him in Hebrew, "Rabboni"; which is to say, "Teacher."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, 'I ascend unto my Father, and your Father, and my God and your God.'"

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and that he had said these things unto her.

THE APPEARANCE TO THE WOMEN.

And the women which had come with him out of Galilee came unto the tomb, bringing the spices which they had prepared. And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into

the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified; he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, 'He goeth before you into Galilee: there shall ye see him, as he said unto you.'"

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

And behold, Jesus met them, saying, "All hail." And they came and took hold of his feet, and worshipped him.

Then saith Jesus unto them, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

REPORT OF THE WATCH.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and rid you of care."

So they took the money and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

THE APPEARANCE AT EMMAUS.

And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened.

And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went

with them. But their eyes were holden that they should not know him.

And he said unto them, "What communications are these that ye have one with another, as ye walk?"

And they stood still, looking sad. And one of them, named Cleopas, answering, said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is toward evening, and the day is now far spent."

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took

the bread and blessed; and breaking it, he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

THE APPEARANCE TO THE DISCIPLES.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and saith unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he showed them his hands and his feet.

And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?"

And they gave him a piece of a broiled fish. And he took it, and ate before them.

Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

AFTER THE RESURRECTION DAY.

THE APPEARANCE TO THE DISCIPLES AND TO THOMAS.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord."

But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

THE APPEARANCE TO THE SEVEN BY THE SEA.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now break-

ing, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

Jesus therefore saith unto them, "Children, have ye aught to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

Jesus saith unto them, "Come and break your fast."

And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my lambs."

He saith unto him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, "Yea, Lord, thou knowest that I love thee."

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?" Peter therefore seeing him saith to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die, but, "If I will that he tarry till I come, what is that to thee?"

THE APPEARANCE TO THE ELEVEN ON THE MOUNTAIN.

The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And

Jesus came to them and spake unto them, saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

THE LAST APPEARANCE AND ASCENSION.

And he said unto them, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.


And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.


MANY OTHER SIGNS THEREFORE DID JESUS IN THE PRESENCE OF THE DISCIPLES, WHICH ARE NOT WRITTEN IN THIS BOOK: BUT THESE ARE WRITTEN, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME.



Gaylord 

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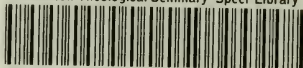
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